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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 2nd September 1899.

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Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Weekly.				
1	"Bangabhumi"	Calcutta	.....	29th August, 1899.	
2	"Bangavasi"	Ditto	25,000	26th ditto.	
3	"Basumati"	Ditto	15,000	24th ditto.	
4	"Hitavadi"	Ditto	About 6,000	25th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	2,500	25th August and 1st Sept., 1899.	
6	"Prativasi"	Ditto	3,600	28th August, 1899.	
7	"Samay"	Ditto	3,000	25th August and 1st Sept., 1899.	
8	"Samiran"	Ditto	.....	30th August, 1899.	
9	"Sanjivani"	Ditto	3,000	24th ditto.	
10	"Som Prakash" ...	Ditto	1,000	28th ditto.	
	Daily.				
1	"Dainik Chandrika" ...	Calcutta	.....	24th, 25th, 28th to 31st August and 1st Sept., 1899.	
2	"Samvad Prabhakar" ...	Ditto	2,000		
3	"Samvad Purnachandrodaya"	Ditto	300	26th and 28th to 31st August, 1899.	
	Hindi.				
	Weekly.				
1	"Bharat Mitra" ...	Calcutta	2,000	28th August, 1899.	
2	"Hindi Bangavasi" ...	Ditto	1,000		
	Persian.				
	Weekly.				
1	"Hablul Mateen" ...	Calcutta	800	28th August, 1899.	
2	"Mefta hur-zafar" ...	Ditto	.....	1st ditto.	
	Urdu.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Calcutta	300	27th August, 1899.	
2	"General and Gauhariasfi"	Ditto	330	24th ditto.	
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
1	"Ulubaria Darpan" ...	Ulubaria ...	.....		
	Weekly.				
1	"Bangabandhu" ...	Chandernagore ...	.....	25th August, 1899.	
2	"Bankura Darpan" ...	Bankura ...	600	23rd ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	235		
4	"Chinsura Vartavaha" ...	Chinsura ...	510	27th ditto.	
5	"Education Gazette" ...	Hooghly ...	1,350	25th ditto.	
6	"Medini Bandhav" ...	Midnapore ...	.....	28th ditto.	
7	"Pallivasi" ...	Kalna ...	600		
	Bengali.	**Presidency Division.**			
	Monthly.				
1	"Sevika" ...	Diamond Harbour ...	.. ...		
	Fortnightly.				
1	"Hitakari" ...	Kushtia ...	.....		
	Weekly.				
1	"Basirhat Suhrid" ...	Basirhat ...	.. ...	26th August, 1899.	
2	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad.	500	23rd ditto.	
3	"Pratikar" ...	Ditto ...	603		

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No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	URIYA. *Weekly.*	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra, in the Central Provinces.	500		
2	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto	376	28th June, 1899.	
4	"Utkal Dipika" ...	Cuttack	400	24th ditto.	
	HINDI. *Monthly.*	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipore ...	About 600		
	URDU. *Weekly.*				
1	"Al Punch"	Bankipore ...	500	25th August, 1899.	
2	"Gaya Punch" ...	Gaya	300	.....	The publication of this paper has been temporarily discontinued.
	BENGALI. *Weekly.*	CHOTA NAGPUR DIVISION.			
1	"Manbhum"	Purulia	.....	29th August, 1899.	
	BENGALI. *Weekly.*	RAJSHAHI DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	300		
2	"Kangal" ...	Cooch Behar ...	300	30th August, 1899.	
	HINDI. *Monthly.*				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....		
	BENGALI. *Fortnightly.*	DACCA DIVISION.			
1	"Faridpur Hitaishini" ...	Faridpur ...	750		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	300		
3	"Sikshak Suhrid" ...	Dacca	.....		
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal	400	23rd August, 1899.	
2	"Charu Mihir" ...	Mymensingh ...	1,011	22nd ditto.	
3	"Dacca Prakash" ...	Dacca	2,400	27th ditto.	
4	"Sanjay"	Faridpur	.....	.....	
5	"Saraswat Patra" ...	Dacca	500	19th and 26th August, 1899.	
	ENGLISH AND BENGALI. *Weekly.*				
1	"Dacca Gazette"	Dacca	500	28th August, 1899.	
	BENGALI. *Weekly.*	CHITTAGONG DIVISION.			
1	"Sansodhini"	Chittagong ...	120	23rd August, 1899.	
2	"Tripura Hitaishi" ...	Comilla ...	550		
	BENGALI. *Fortnightly.*	ASSAM.			
1	"Paridarsak"	Sylhet	.....		
2	"Silchar"	Silchar, Cachar ...	375		

II.—Home Administration.

(*a*)—*Police.*

Thefts in Chittagong town.

In view of the prevalence of theft in the Chittagong town, a correspondent of the *Sansodhini* of the 23rd August suggests— Sansodhini, Aug. 23rd, 1899.

(1) that all men in the town and suburbs who have no ostensible means of livelihood should be found out;

(2) that the more able-bodied among them should be enlisted special constables and the rest should be made to give security for good behaviour, and should, on failing to do so, be dealt with according to the law;

(3) that the number of watchmen should be increased, and watchmen should be instructed to wake house-owners and put them on their guard at night;

(4) that the number of policemen who keep watch at the crossings of the streets should not be reduced;

(5) that work should be found for those grown up boys who have nothing to do.

The employment of *badmashes* as special constables will leave them no time to commit *badmashi*, and if some remuneration is given them, it will be some pecuniary help rendered to their families.

Three cooly cases.

2. A correspondent of the *Hitavadi* of the 25th August brings three cooly cases to the notice of the public. He met a number of coolies on board the steamer from Kechuganj to Hailakandi on the 29th July last. Three of the coolies were crying, and they complained of having been fraudulently recruited. Hitavadi, Aug. 25th, 1899.

(1) One of these three said that her name was Duli, her father's name Israb, and she was a Musalman by caste. She was fraudulently recruited. She did not know before that she was going to be sent to an Assam tea-garden.

The following entries regarding this woman were recorded in the register:—Name Lakshmi, father's name Bipin; caste Ghatwal; age 20; district Dumka; thana Behala; village Katulpur.

(2) The second of these women said that her name was Mohini, her father's name Ananta Banik, and she was a Gandhabanik by caste. She quarrelled with her mother-in-law and was going to her father's house. A woman met her, sympathised with her, and promised to accompany her to her father's house. The woman then took her to a house which she called her own, and promised to take her to her father's house next morning. This house was the Raniganj cooly depôt. Next day she was taken to the Purulia cooly depôt. She was throughout warned not to divulge anything about her recruitment, and was ordered to do and say as instructed. She did not know that she was being sent as a cooly to an Assam tea-garden.

The following entries occur in the register regarding this woman:—Name Makhan; father's name Nanda; caste Bansi; district Manbhum; thana Nibsa, village Pundar; married.

(3) The third woman said that her name was Dhuni, her father's name Gadadhar, and she was a Kamar by caste. An old woman took her to the Raniganj cooly depôt on the pretext of taking her to the Ganges. She was then taken to the Purulia cooly depôt and there made to register her name. She did not know that she was being sent to a tea-garden.

The following entries regarding the woman occur in the register:—Name Dhani; father's name Gadai; age 28; district Bankura, thana Onda, village Chabra; widow.

The editor thus comments on the above:—

Hundreds and thousands of men and women are, like these women, being fraudulently recruited and sent up to tea-gardens as coolies. So long as the contract system will remain in force, ignorant labourers will fall into the snares of wily recruiters. When slavery is prohibited by the law, when no man has the right to sell or kill himself, cooly recruitment should also be prohibited, and the tricks of the recruiters should be put down with a high hand. The Government is strongly in favour of free trade; why should it not also be in favour of free labour?

HITAVADI, Aug. 25th, 1899.

3. The same paper writes as follows:—

A complaint against the Calcutta Police.

On the 5th August last, Rai Rajendra Kumar Basu, Second Sub-Judge of Alipore, and his brother-in law, Babu Apurva Krishna Ghosh, B.L., were walking on the Red Road, when a European constable marked No. 29C.P., ordered them in Hindi to leave that road and walk on the grass. Being questioned about the reason of his order, the constable said that it was his order and they were to carry it out. He also pushed the gentlemen. Rajendra Babu's brother-in-law demanded his name, but this only infuriated the constable and he forced him to go a certain distance towards the Park Street police-station. Thus insulted and ill-treated, Apurva Babu was subsequently let off. The insulted gentleman complained to the Police Commissioner against the constable, but neither his complaint, nor several reminders have drawn any answer from the police authorities. It is no wonder that police constables should be so high-handed when the police authorities are so indifferent about keeping them in check. We advise the ill-treated gentleman to prosecute the offending constable. To pass over such oppression would be to encourage the oppressor.

(b)—Working of the Courts.

CHARU MIHIR, Aug. 22nd, 1899.

4. The *Charu Mihir* of the 22nd August has the following:—

A case of outrage on a woman in Mymensingh

On the 8th September last year one Mahes Chandra Madak of Kamarerchar in the Mymensingh district complained at the Sherpur thana that on the night previous, Bachhir Shaikh, Torap Shaikh and some others of the village Sibottar had forcibly taken away his niece, Satyabhama. On the night of the 9th September the police found the woman in the house of Bhitu Shaikh of Sibottar, and there arrested Torap and Alimuddin. Satyabhama gave the name of Badal Bairagi of her own village and the names of some Musalmans as the men implicated in the crime. She also said that the *badmashes* took her to the house of Bhitu Shaikh, where Bachharaddi committed outrage upon her, and she was asked to marry Bhitu's son, Torap.

In this case Torap and Alimuddin were convicted under sections 366 and 376 of the Penal Code. Badal Bairagi was committed to the Sessions on the 15th June last and was acquitted. But the man Bhitu, whom Satyabhama implicated in the crime both in her deposition in Court and in her deposition before the police, and in whose house she was found, has not been brought up. There is more evidence against Bhitu than there was against Badal. But it is strange the Deputy Magistrate, who committed Badal to the Sessions, passed no orders against Bhitu. We have learnt that Bhitu was arrested by the investigating police, but was released, no one knows why. The Deputy Magistrate or the District Magistrate should call for the record of the case, and after looking into the evidence against Badal and Torap, pass proper orders against Bhitu.

MIHIR-O-SUDHAKAR, Aug. 25th, 1899.

5. The Moslem Association of Fenny writes in the *Mihir-o-Sudhakar* of the 25th August complaining of the pitiable condition of Musalman Kazis and Marriage Registrars, who, though gazetted officers of the Government, hardly earn enough to maintain themselves and their families, and have actually to go about begging. The only way to improve the condition of these officers, under existing circumstances, is to give them power to register those documents connected with Musalman marriages which are now registered by Sub-Registrars. The exercise of such power will not only bring the Kazis and Marriage Registrars some income, but will restore to their office some of the prestige which belonged to it in the past. An additional source of income may also be opened up to these officers by introducing the system of birth and death registration in every district in Bengal, and making the Marriage Registrars Registrars of Births and Deaths as well. Government should re-enforce Act XI of 1863, which it admits to have repealed by mistake, and the provisions of which it therefore re-enacted in a modified form in Act XII of 1880.

Musalman Kazis and Marriage Registrars.

Musalmans all over the province should hold meetings and send a representation to Maulvi Delawar Hossain Ahmed, Inspector-General of Registration, in this matter. He will not certainly refuse the prayer of the Musalman community on the eve of his retirement from the public service, but will move the Government to take pity on the Kazis and Marriage Registrars.

(c)—*Jails.*

6. The *Hitavadi* of the 25th August writes as follows:— HITAVADI, Aug. 25th, 1899.

The Lieutenant-Governor's proposals regarding the Bengal Reformatories.

We are glad to see that the Lieutenant-Governor has made excellent proposals with the view of making the Alipore and Hazaribagh Reformatories produce good fruits. If the boys who commit crimes, either for the reason of their poverty or out of their boyish spirit, are taught some money-making art or industry in the Reformatory, they as well as society will no doubt reap great advantage. The Lieutenant-Governor's resolution on the Reformatories has gratified us. Let us only suggest that the immates of the Reformatories may be taught agriculture along with technical pursuits.

(d)—*Education.*

7. The *Saraswat Patra* of the 19th August has the following on the proposed scheme of vernacular education:— SARASWAT PATRA, Aug. 19th, 1899.

The new scheme of vernacular education.

The subjects of study which have been recommended for the Middle Scholarship Examination will not benefit the boys, unless they are taught by men who possess such qualifications as the Professors in our Colleges. It will be no easy thing for a teacher, who has passed only the third year's examination of a normal school, to teach them thoroughly at least so long as the system of education in the normal schools is not reformed. Under the existing system, which attaches more importance to examinations than to real teaching, the normal schools scarcely turn out competent and well-educated teachers.

In the new scheme for primary and middle schools, much importance has been attached to practical education. But what is practical education? Does practical education consist in teaching only the low professions of potter, blacksmith, shoe-maker, tanner, basket-maker and so forth? Does it not include the teaching of the arts and professions by which the upper classes in society earn their livelihood? The gentlemen who composed the Committee were mostly Hindus of superior castes. It is a wonder that such men forgot the manners, customs and traditions of their country and race, and prescribed for boys of all castes, from Brahman to *Chandal*, a course of training comprising agriculture and manufacturing industry which no Hindu can approve. The members of the Committee evidently forgot that they were framing a scheme for India and not for England. The social customs of this country will not yet allow anybody and everybody to take to the calling of an agriculturist or artisan, if need be.

If the object of the Committee in including agriculture, manual training, hygiene, chemistry, drill and drawing in the curriculum of the vernacular schools be to prepare the ground for the different professions and callings which different boys may choose in after life as being suited to their varying capacities, then the best scheme of vernacular education would be that which would prepare the students for the Survey, Medical and Technical Schools which already exist. It would benefit the boys very little to teach them something of every subject and make them masters of none. The proposed change, in fact, will bring about a revolution in the system of lower education, and will do harm instead of good.

8. The *Sanjivani* of the 24th August has the following on the new scheme of vernacular education:— SANJIVANI, Aug. 24th, 1899.

The new scheme of vernacular education.

Of course, it is proposed to write the text-books on science to be read in the vernacular schools in such a manner that they will prove as interesting as literature readers. Still it cannot be expected that the students will be able to acquire a knowledge of language by reading such text-books, because, in the first place, they will be written in very simple language, their subject matter leaving no scope for elegant and graceful writing, and because, secondly, they will contain lessons on the different branches of science. It will be difficult to find men possessing proficiency in many sciences and the ability to write pure and correct Bengali. The prices of the proposed text-bocks have been,

again, fixed so low that good men will not come forward to write them. Competition will do no good in this case, for the particular book that may be selected by the Committee to be established by Government for the purpose, will be appointed as a text-book at least for five years. How many people will care to undergo the trouble and expense required for the preparation and publication of a school book in the mere hope that it would be prescribed as a text-book? Such books, therefore, will be written, as they have always been, only by those who possess interest and influence enough to secure their introduction in the schools. The proposed Text-book Committee, again, will not attend to the language of the books offered for examination, but will be guided in their work of selection by the sole consideration whether or no a particular book contains a correct statement of the facts and principles of science. The fact that no book will have any chance of being adopted as a text-book before the expiry of at least five years will also in future stand in the way of the production of school books. Under these circumstances, there is very little probability that the proposed text-books will be well written. Very probably they will be written by English educated natives, who are perfectly innocent of Bengali, or will be translations of English works. A study of the Bengali in which these books will be written will not therefore enable the boys to learn that language. The amount of literature they will be subsequently required to read in the vernacular scholarship class being insignificant, it will be impossible for them to acquire the ability to understand and appreciate high class literary productions in Bengali. And they will never acquire it unless at least one separate and suitable literary reader is taught in every class simultaneously with Bengali grammar.

Under the proposed system there will be no moral education, just as there will be no education in language and literature. Except a few pages of poetry, 25 in all, spread over four classes, that is, from the fourth to the seventh class, which the boys will be required to read and commit to memory, no literature reader has been prescribed for any class up to the upper primary class. Even if the six pages of poetry to be read by them on an average every year were wholly devoted to moral subjects, it would not be sufficient for their moral education. Considering that even regular moral instruction fails to produce moral habits in its recipients, is it possible that the boys will acquire such habits by reading only a few lines of moral poetry? It was only the other day that after much discussion Government decided upon making arrangements for a more extensive study of moral readers in schools and giving moral instruction to boys in other ways. We do not know what has now induced the authorities to propose the complete abolition of moral instruction in schools. It is true the Committee proposes that the teachers should teach morality to the infant classes on the oral method, that is to say, by reciting moral stories to the pupils. But where are such teachers to be found? Most of the lower class teachers are themselves devoid of all moral notions. If what these men call morality is taught to the boys, the consequences will, in many cases, be far from desirable. Their stories will, in no way, be superior to those which children hear from their grandmothers. It is therefore desirable that at least one moral reader should be taught in every class.

DAINIK CHANDRIKA, Aug. 24th, 1899.

9. The *Dainik Chandrika* of the 24th August has the following on the new scheme of vernacular education:—

The new scheme of vernacular education.

Some people support the proposed system by saying that there are many belonging to the respectable classes in this country who are often found to manufacture for themselves some of the articles required for their own use, that not a few people in Santipore and the neighbouring places earn money by needle work, and that it is therefore not improbable that boys belonging to the respectable classes will not object to learn manufactures in schools. But it is hardly reasonable to conclude that because a person here and a person there do a little manufacturing work at home, either willingly or under pressure of necessity, all people in this country will therefore agree to teach their boys in a public school arts and manufactures which are practised only by low-caste people. It appears from the educational reports of the Central Provinces that when manual training was introduced in the local schools, it was at first made an

optional subject, because the people felt no liking for it and that it has been at last abolished.*

It is clear, therefore, that they feel an aversion to learn it. It also appears from Government's reports on education in Reformatory Schools that the proper education for boys is that which enables them to follow with success their ancestral occupations.† Consequently it is impossible to teach in one and the same school subjects which may enable Brahmans, Kayasthas and other respectable castes and the lowest castes their respective occupations. Any such attempt must therefore be attended with failure. A scheme of education under which arrangements are made for teaching different arts and manufactures to boys of different castes or for giving English technical education of a high order may possibly prove successful. But even that will prove a failure if it clashes with the requirements of true education.

The new scheme is open to serious objection, because it will, if given effect to, lead to the complete abolition of moral education and the study of language and literature from the vernacular schools. Considering that unlike the primary schools in England and other European countries, the primary schools in this country are attended not only by the children of the labouring classes but also by boys of respectable parentage, nay that many of the latter find it necessary to finish their education in such schools, it is desirable that the education imparted in them should be of such a character as will enable those boys, when they come of age, to associate on terms of equality with their educated fellow caste men, to become men of character, and to acquire at least such proficiency in literature as may prove of help to them in informing their minds in future by a study of good books. If this is not done, at least in the upper primary schools, no boy of respectable parentage will attend them. A slight knowledge of the elements of science, a little history and geography and a few pages of poetry is not likely to prove of much use. It is true that if the teacher is a learned and intelligent man, he can impart to his pupils a good knowledge of literature on the oral method; but where are such teachers to be found? Where, again, will the teacher, if one is forthcoming, find the time required to teach on the oral method? No one will agree to learn the manual industries in preference to and as a substitute for literature and morality. A few would have possibly agreed to the proposed change, if provision had been made for teaching such industries and occupations without doing any injury to true education.

The way in which text books are proposed to be prepared is also open to objection. The students will be unable to acquire a knowledge of the vernaculars even if these text-books are taught like literature readers, for there will be found few authors possessed of a mastery of the different sciences as well as of facility in writing Bengali. Again, the prices fixed for the proposed text-books are so low that good men will not care to write such books. Only such men, therefore, will come forward to write schoolbooks as possess influence enough to get their works introduced into the curriculum. This will mean an end of all competition, and it is clear that the students will find it impossible to acquire a knowledge of their mother-tongue by the study of such books. It is proposed to prescribe one literature reader to be priced four annas for the first class. This book will contain poetical and prose extracts, and will also teach grammar, composition and other elements of a literary education. It is not likely, therefore, that the students will be able to learn much of literature from a study of this book. Even in the Central Provinces, which have furnished the Committee with the new scheme of vernacular education, literature has not been relegated to such an insignificant position. In those Provinces a reader containing prose and poetry and a separate text-book on grammar are prescribed for and taught in every class.

The Committee have made another mistake. They say that a system like the one now proposed is in force in the primary schools in Ireland and other countries, and has produced excellent results. But what they propose for this country is the introduction of the scheme not only in the primary

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* Manual training in schools was introduced as a compulsory subject by Sir Alexander Mackenzie in 1888-89, but in the year 1891-92 it was specially relegated to the class of optional subjects, and to a great extent neglected and almost abolisned under the orders of Sir A. P. MacDonnell.

† Resolution by the Bengal Government on the Reformatory Schools of the Province for 1893.

schools but also in every vernacular school, including the middle vernacular schools. In countries like England and Ireland primary as well as high education is conducted through the medium of the vernacular. Consequently boys of the well-to-do classes can learn their mother-tongue in the high schools if they are so minded. We in this country do not possess that advantage. There is not in this country even one high class Bengali school like the many high class English schools and high class Sanskrit schools. The want of such high class Bengali schools is partially supplied by the middle vernacular schools. It is to these schools that respectable people, who cannot afford to send their boys to an English school, or a Sanskrit *tol* or college, send their boys for education. Considering that high class English and Sanskrit schools are not intended to be brought under the operation of the proposed system, and that it is not in force even in the high schools in England and other European countries, it is not advisable to introduce it in the middle vernacular schools of this country. Even many of those parents who intend to send their children subsequently to an English school at first get them admitted into the middle vernacular schools, and they do so because it is not convenient to send little boys to a school far from their own villages and also because it is believed that a knowledge of the mother-tongue acquired at the outset proves of great help to students in learning English. That this view is correct is proved by the fact that the boys who begin to learn English after passing the middle vernacular test, are able to learn it faster than other boys.

There are many respectable people in the villages whose boys do not at all attend or cannot afford to attend any high class school. What education they receive is acquired in the vernacular schools, and this education enables them to earn a livelihood in the service of zamindars and mahajans, to become men of character, and even to move in the society of educated and learned men. Not so the men who have finished their education in the pathsalas of the old type. These men are unable to read and understand any other book besides the Bartala Ramayana and Mahabharata. Kali Prasanna Singh's Mahabharata in Bengali, the Bengali translations of the Gita, Sankhya, Vedanta and other Sanskrit philosophical works, Bankim Chandra's *Dharmatatwa* and *Krishnacharit*, Babu Chandra Nath Bose's *Hindutwa* and *Sakuntala tatwa*, the poetical works of Madhu Sudan Datta and Hem Chandra Banarjee, articles in the Bengali magazines and reviews, are perfectly unintelligible to them. The Bengali they write is as incorrect as the Court Bengali of the olden time, and their character and conduct also are far from satisfactory. They cannot at all mix with the educated classes.

The principal object of education is the exercise of the mental faculties and the acquisition of moral notions. The object of education is not gained by the mere exercise of the external bodily organs. A study of many and varied literary works is necessary to the acquisition of a moral education. Moral notions are not acquired by merely hearing half a dozen times such moral maxims as "always speak the truth," "be kind to others," "never injure any body," etc. Is it possible that a boy will, by reading two or four pages of moral lessons, be able to imbibe notions of morality for the acquisition of which even a life-long study is insufficient? All the years they spend at school the boys should be taught moral lessons, the same lessons being taught in different ways and by means of illustrations suited to every class. It is only from such teaching that they can acquire notions of morality. And it is because they undergo such a course of instruction that young men who have received high education become men of character. The fact is so patent that nobody cares to enquire about the character of such men. What is asked about them is whether or no they are educated. It is only because they are educated, have passed the B. A. and M. A. degree examinations, that they are given posts carrying great pecuniary responsibility, and that they are able to acquit themselves creditably in such posts. That uneducated men frequently commit forgery, take bribes and are guilty of embezzlement of the funds entrusted to them is because they have received no moral education. Under the proposed arrangements the boys will read only seventy-five pages of poetry and an equal number of pages of prose during nine years, that is, from their fifth to their thirteenth year. This will not result in any development of their mental faculties, nor will it enable them to acquire a knowledge of literature,

Is it possible for them to acquire moral notions or a knowledge of language by studying a few fundamental principles of science and very brief summaries of history and geography?

It is only a few days ago that in view of the growing want of discipline among native boys, Government pointed out the necessity of arranging for a more extensive study of moral text-books and paying greater attention to moral lessons in the schools of this country. We do not see why it is now proposed to make a departure from this policy. Arrangements will indeed be made under the new scheme for teaching morality orally, but those arrangements will be made only for the infant classes. Will the boys acquire a knowledge of morality by merely listening to a few moral stories to be recited by the guru-mahasaya? Many boys do hear such stories from their grandmothers. Do the lowest schoolmasters possess the gift of telling moral stories in a fascinating manner? Most of them being men of immoral character, their low tastes will lead them to teach bad morality to their pupils, and that will produce very undesirable consequences. There will be no moral education in the vernacular schools unless a moral reader containing progressive lessons in morality is read in every class.

For the purpose of teaching language, a literature reader and a grammar should be systematically taught every year in every class, the language, subject and sentiments of the text-book being easier or more difficult according as the class in which it is taught is lower or higher. Boys can make nothing of *Charupath, Part III*, if it is taught them immediately after their study of *Kathamala*. It is clear, therefore, that the literature which they will read in the middle vernacular schools after their study of an easy science primer and of an equally easy text-book on history and geography will not enable them to acquire any knowledge of literature. If this could be, the people who have finished their education in the pathsala after reading *Sisubodhak*, should be found perfectly able to understand modern Bengali literature. In short, if the middle vernacular schools are reduced to the miserable condition in which they will be placed if the new scheme is given effect to, the Bengali language will relapse into its former deplorable state or into a state worse than that.

Some indication of what the Bengali language was in the past is found in the present Court Bengali. Probably no native of Calcutta who has received high education will be able to understand Court Bengali. No attention was paid to orthography in those days. Almost all Bengali words were so grossly misspelt that it would be difficult to ascertain the words of which they were the corrupt forms. The old Bengali manuscripts, which are now being published by the *Sahitya Parishad*, bear this out. The vocabulary of the Bengali language abounds in Sanskrit words, and one cannot write them correctly without a knowledge of grammar. It is true that the Bengali books written by English-educated Bengalis at the present time, though free from orthographical errors, are yet disfigured by many ungrammatical forms and expressions. And the study of Bengali grammar in the middle vernacular schools is doing a good deal to remove that defect.

Some say that a Bengali boy has no need of learning the Bengali grammar or the Bengali language, for Bengali is his mother-tongue. Now, if it is really the case that Bengali is a language which one need not take the trouble to learn, then why did the whole country loudly demand the substitution of Bengali in place of Sanskrit in the F.A. and B.A. examinations of the University? And when the University failed to grant that prayer, why was such an effort made to introduce the teaching of Bengali simultaneously with Sanskrit? Everybody knows that the *Sahitya Parishad* laboured in this direction. Is it reasonable to say that ignorant boys need not take the trouble of learning Bengali, when it is a fact that those who have mastered both English and Sanskrit feel the necessity of learning it? Is it reasonable to expect boys to acquire a mastery of Bengali by reading one or two simple books in that language, when even B.A.'s and M.A.'s cannot acquire it without a systematic study? Those that write Bengali books at the present time possess a thorough proficiency either in Sanskrit or in English. It may be possible for a person who has mastered one language to acquire a knowledge of his mother-tongue with some study. Still it is notorious that the Bengali of some writers, who though proficient in Sanskrit and English and have not studied

Bengali properly, is disfigured by many blemishes. Babu Chandra Nath Bose has shown by examples taken from the writings of some of the best authors of this class what the Bengali of English-educated natives is like. Many, it is probable, have seen these examples, but what Babu Chandra Nath has shown is only a small portion of the defects which are found in the writings of such authors. There are such fearful defects in their writings that one is apt to get confounded to see them. The introduction into schools of books written by such authors is indeed proving injurious to the cause of vernacular education, but the evil has not become sufficiently serious owing to the fact that books written in correct Bengali as well as grammar are also taught in the vernacular schools. But there will be an end of all Bengali teaching in these schools if the books now proposed are brought into use. Henceforward there will be no literature reader in any class, except the first, the text-book on science taking the place of literature in the other classes. These text-books will be written by English-educated natives or rather translated by them from English into Bengali. Need anybody be told what the Bengali of those books will be like? It is, therefore, clear that the middle vernacular schools should not be brought under the operation of the proposed system. If they are, they will soon die out or become converted into English schools.

If the vernacular schools be abolished and Bengali teaching is discontinued, not only will Bengali school-books cease to exist, but other books also will cease to be written. The number of readers being few, good books are not produced in this country. The reason why readers are few is that the natives who are educated in the old pathsalas read no books other than the Bartala publications, while the English-educated natives hardly read any Bengali book at all. It is only because the men who have received their education in the middle vernacular schools and the educated women read that a few Bengali books are being turned out. If Bengali is taught and learnt under the system now proposed, it will not indeed put a stop to the reading of pernicious novels and dramas, but there can be no doubt that there will be a decrease in the number of readers of good books. The condition of the Bengali language will become extremely deplorable when the education given in the vernacular schools will no longer enable its recipients to understand and appreciate high language, high sentiment, poetry and philosophy and to become men of character.

But no matter what the fate of the Bengali language and literature may be. The principal thing is, seeing what will benefit the boys. But is the bread and butter science, it may be asked, all that the country needs? Is not learning a necessity for the purpose of making men? Must not those who will be denied the benefits of English education become men? How many are they to whom it is given to learn English? Will not those respectable people who may not be fortunate enough to learn English become men of character and good morals, men able to study the Gita and Hindu philosophy? Is there any possibility of a real friendship and good feeling arising and subsisting between the people who have not acquired Western knowledge, between the people, that is, who have received their education in *pathsalas*, and the people who have received high education? Do the latter regard the former as men? Must really respectable people suffer themselves to be looked down upon simply because they labour under the disadvantage of living in villages and of not having attended an English school? The middle vernacular schools cannot indeed help the boys who attend them to enrich themselves by following lucrative professions, but the instruction imparted in those schools does, as a matter of fact, enable energetic and intelligent boys to become something like men and to acquire moral habits. It cannot, of course, be denied that education as at present given in the vernacular schools is not altogether free from defects. Many low-caste boys attending such schools are becoming Babus, are giving up their ancestral occupations, and are acquiring habits of indolence. But the English schools are answerable for the growth of this evil to a much greater extent. It is, however, impossible to devise a remedy for this state of things at the present time, when the doctrine of the equality of all men is in vogue, unless, indeed, Government discourages the doctrine, and instead of providing one and the same kind of education for all classes and castes, establishes separate caste schools in the country. It is admitted on all hands that

national advancement will depend upon the improvement of the vernaculars. It is therefore perfectly clear that the middle vernacular schools are highly beneficial institutions. They should not therefore be placed in the same category with primary schools, from which they are, as a matter of fact, entirely different and distinct. The middle vernacular schools were established long before the primary schools came into existence, and are attended by few low-caste boys. Some say that the candidates for the vernacular scholarship examinations are burdened with a multiplicity of subjects. Let us examine the statement with reference to the state of things in the English schools. The age for appearing in the vernacular scholarship examination is thirteen years, the age at which boys read in the third class of an Entrance school, fifteen or sixteen being the age which is fixed for candidates for the Entrance examination. It is therefore reasonable to expect that the subjects taught in the third class of an English school should be similar to those taught in the vernacular scholarship class. As some allowance should be made on account of the fact that the medium of instruction in the vernacular schools being Bengali, boys can read more books in a vernacular school than in an English school, it will be best to take as a basis of comparison the subjects taught in the first class of a middle vernacular school and those taught in the second class of an English school. Now, it appears from such a comparison that the subjects prescribed for the vernacular test are fewer and not more numerous than those appointed for the second class of an Entrance school. The course of study prescribed for the second class comprises English Literature, Grammar, Geography, Histories of England and India, Geometry, Arithmetic, Algebra, Geology, Physical Science, and Sanskrit Literature and Grammar, a little Bengali being also taught. Now in the vernacular scholarship class, Algebra, History of England, Sanskrit Literature and Grammar are not taught at all, while, as for Geometry, only the first book has to be read. In addition to this the boys are required to read a slightly larger amount of Hygiene and Physical Science. How can it therefore be said that the candidates for the vernacular scholarship examination are saddled with a heavy burden? Nor can they be said to bear a burden heavier than that placed on the shoulders of boys reading in the third class of an English school. Still, if a reduction of the course be deemed advisable, then the additional quantity of hygiene now prescribed may be abolished or the subject may be included in the contents of the proposed science text-book, while there may also be a slight reduction, if necessary, of History, Geography and Geology. In short, all other subjects except literature, Grammar and Arithmetic may be reduced to a reasonable extent. In selecting text-books, the number of pages of the literature reader which the boys will be required to read may also, if such a course is considered necessary, be laid down. It would be well to do this in consultation with the pandits of the middle vernacular schools. The fact should always be borne in mind that these are the only schools in the country which impart a high class Bengali education, and consequently the subjects and the quantities thereof taught in these schools should not be smaller but larger than those taught to boys of the same age in English schools.

All these considerations lead us to the conclusion that if it is deemed advisable to introduce the new scheme at all, it should first be introduced tentatively in the lower primary schools, and if the experiment proves successful, the upper primary schools may then be gradually brought under its operation. It should not certainly be introduced in the middle vernacular schools until at least it has been introduced in the high English schools. In regard to the lower primary schools, too, it should not be enforced in all of them at once, but should be introduced in some of those schools as an experimental measure. It is true that the proposed system has been tried in other countries, but it remains to be seen how it will work in this country. Even the Commissioners appointed in Ireland to report on the feasibility of introducing a similar system in the schools of that country say in their report—

"We think that the changes recommended ought to be introduced, not all at once, but gradually and tentatively."

It is said that the students taught on the Kindergarten system show so rapid an improvement in their studies that they can pass the Entrance examination in a very short time. If this is true, why is the number of text-books going to

be reduced instead of being increased in the higher classes? As the Kindergarten system will be introduced only in the infant classes, what would be the harm of using text-books in the higher classes?

If it be not the object of the Committee to lower and curtail the education of the children of the respectable classes, it behoves them to first ascertain whether or no the introduction of the new scheme will prove injurious to true and sound education. Until that is done, the proposed system should not be enforced at least in the middle vernacular schools. A change so revolutionary should not be made without very careful consideration. It will do no harm to put off the introduction of the scheme for ten or fifteen years, but the country will suffer seriously if its hasty introduction is attended with baneful results. In that case, it will not only be the native boy that will suffer, but a great injury will also be done to the entire nation.

DAINIK CHANDRIKA, Aug. 25th, 1899.

The new scheme of vernacular education.

10. The *Dainik Chandrika* of the 25th August writes as follows in its second article on the new scheme of vernacular education:—

We fully admit that the Kindergarten system possesses great advantages, but there would be serious difficulties in the way of its introduction in the vernacular schools of this country. In the first place, education on this system will prove very costly. It is in force in Ireland, but owing to the fact that a large expenditure of money is necessary to make it a success, it is not producing satisfactory results in that country. Judging by the case of Ireland, the system can never be successfully introduced in the vernacular schools of Bengal. In Ireland the annual expenditure on primary education for every boy is thirty-two times the amount spent per head every year in Bengal for the same purpose; still the results are not considered satisfactory in that country. For want of money the system has not been yet introduced in many Irish primary schools. The expenditure on primary education in other European countries is even larger than that incurred in Ireland. It is not therefore clear how, in the face of these facts, the Committee can say that there will be no increase of expenditure from an introduction of the system in Bengal. It is true that increase of expenditure may be avoided if arrangements are made for teaching with the help of things and objects commonly found in this country, but what is there to show that such teaching will be sufficient teaching? Has such teaching produced good results in any country? Supposing that such teaching will be sufficient and satisfactory, it cannot be denied that a staff of properly trained teachers will be required to impart it. And that will necessitate additional expenditure.

Secondly, the need of properly qualified teachers will be felt at every step. There is now only one teacher in every primary school and that teacher is an ignorant and incompetent man. Even, if the teacher is an able and competent man, it is impossible for one man to teach all the five classes of a primary school on the Kindergarten system. Under the new scheme the time of work in a week for the lower primary schools has been fixed at 121 and for the upper primary schools at 171 hours, and the time cannot possibly be reduced. The teacher has at his disposal only 30 hours in a week. How can one man, then, teach, in 30 hours, subjects for the teaching of which 121 or 171 hours, as the case may be, have been fixed? Not even one-half of the allotted work can be gone through within the time at the teacher's disposal, even if writing, arithmetic, &c., are taught to two or three classes at one and the same time. The Committee has proposed tuition with the help of monitors, but that would be impossible, considering that the age of the first class boys in a primary school is only eight years and that under the new scheme they will then be reading only *Barna Parichay*. Not to speak of teaching on the Kindergarten method, such monitors would be unable to teach even according to the existing system. Again the time of study for these monitors has been fixed at 27 hours in a week, leaving them only 3 hours leisure. In most schools not even three or four boys read in the first class It appears from the annual Administration Reports of the Education Deparment that 46,175 boys appear at the examination from the 43,483 lower primary schools in Bengal. This shows that not more than a couple of boys read in the first class. Where, then, will three to four teachers be found in every school? As for these one or two first class boys, the question is whether they will read or teach. Of course,

the boys of the lower classes will not be put to the work of teaching. It is, therefore, simply impossible to get the work of teaching done by monitors. Thirty hours in a week is the time proposed by the Committee for study in the school for the first class boys of the upper primary and middle vernacular schools. Their studies will suffer if they are made monitors. If the new scheme is to be given effect to, it will be necessary to appoint at least one more teacher to every lower primary and two more teachers to every upper primary school, and if the pay of these teachers is taken at Rs. 10 a month, it will mean an increase of expenditure to the tune of five lakhs of rupees a month. Even if the present body of teachers are trained up for the new work, they shall have to be paid increased pay, for they will not care to undergo increased trouble for the sake of the small remuneration they receive at present. There can be no objection to an introduction of the Kindergarten system if Government is prepared to incur this increase of expenditure.

Thirdly, every boy of respectable parentage will consider it derogatory to learn arts and industries practised by the lowest classes in this country. There can be no objection to drill and drawing if these are taught by competent teachers, but manual training is likely to be objected to, because the way in which it is proposed to be imparted to the boys will not, beyond giving them dexterity in the use of their hands, enable them to become practical artizans or manufacturers. People, respectable people in particular, will not therefore agree to see their sons obtain such education. As matters stand, the best artizans in the country have been obliged to give up their respective ancestral occupations. Owing to the introduction of machinery, handmade articles do not fetch adequate prices. The once matchless weaving industry is all but gone. Where, then, is the inducement for respectable people to lay aside all honour and dignity and have their boys taught the arts and industries which are practised by *Doms* and *Chhutars*? Of course, it is something to be able to manufacture articles required for daily use and thus make savings, but who will for the sake of that paltry gain, agree to give up better prospects of advancement? That the proposed system has produced excellent results in England and other European countries is a consideration which is not likely to have any weight with the people of this country. There being no caste system in those countries every poor boy attends the primary school and fits himself by the instruction he receives there for the pursuit of some art or industry. But children of the well-to-do classes do not, as a rule, read in such schools.

Fourthly, the benefit to be derived from study in the primary schools being insignificant compared with the labour that will be required to prosecute such study, people will not agree to support such schools. They will be therefore gradually abolished. Not one of the primary schools in this country was established by Government or with Government's aid. All of them have been founded by respectable villagers for the education of their boys. Government has only paid small stipends to the *gurus* of these *pathsalas* and changed their name into primary schools. These schools are attended by lower class boys only for one or two years, for the period, that is, during which they are unfit for any work; and they leave them as soon as they are able to look after the grazing of cattle or to do any other service to the family. If the proposed system is introduced against the wish of the respectable classes, the result will be, either most of these schools will be abolished or they will cease to accept the Government grant-in-aid. Success in the primary examination will not certainly be a guarantee of admission into the Government service.

11. The *Hitavadi* of the 25th August has the following on the new scheme of vernacular education in continuation of what it wrote on the same subject in the preceding issue (*vide* Report on Native Papers for 26th August, 1899, paragraph 16):— HITAVADI, Aug. 25th, 1899.

The new scheme of vernacular education.

It appears from the report on the system of vernacular education in vogue in the Central Provinces that Kindergarten, drawing and mensuration are optional subjects of study in that part of the country, just as they are in Ireland. A translation of Balfour Stewart's Science Primer is read in the schools of the Central Provinces as a separate text-book on science. There are also separate text-books on literature and grammar, history and geography. Arithmetic

is also separately taught. It is thus quite clear that even in the Central Provinces, literature has not been curtailed for the sake of science, drawing and Kindergarten. The study of geography and arithmetic has not also been curtailed.

The literature course read in the primary schools of the Central Provinces is a tolerably lengthy one. The candidates for the lower primary examination have to read separate text-books on grammar and geography in addition to a literature primer. The literature primer consists of 118 pages, grammar of 20 pages, and geography of 35 pages. The literature primer deals with such subjects as these:—"Love for one's relations"; "milk"; "Rama's exile"; "Akbar Badshah"; "Sandal wood"; "Sago"; "Charity and truthfulness," &c. The literature primer for the upper primary classes consists of 120 and that for the middle vernacular classes of 226 pages. These primers deal with subjects similar to those dealt with in the lower primary literature primer. The text-books read in the schools of the Central Provinces are in different vernaculars, such as, Hindi, Marathi, &c. The subject-matter of the text-books shows their nature.

The text-book for the lower primary examination in Bengal consists of less than 100 pages. No separate text-books on grammar and geography are read. But the students have to read a small text-book on hygiene along with the literature primer. The literature courses (including both prose and poetry) for the upper primary and the middle vernacular examinations are, as regards number of pages, not so lengthy as the courses for those examinations in the Central Provinces. Yet the omniscient educational authorities heave sympathetic sighs and complain that the Bengali boy has to bear an unbearable load of text-books. Grammar and geography are being looked upon as dreadful things, and the Director of Public Instruction shrugs his shoulders at the mention of their names. Their very existence has thrown him into a panic, and he is determined to do away with them. The Director of Public Instruction extols the educational system of the Central Provinces, and recommends its adoption in Bengal. This being the case, the Committee's proposals concerning literature, grammar, &c., should be given up.

In the Central Provinces, literature, grammar, geography and history are separately taught; but in Bengal it is proposed to put into the text-book for the upper primary examination literature, grammar, essay, history and geography. As for the middle vernacular examination, there will be two primers dealing with the above subjects. In the Central Provinces, grammar, geography and history are taught in their entirety. In Bengal, it is proposed to teach them in detached portions. In the Central Provinces, Kindergarten, drawing, &c., are optional subjects; but in Bengal, it is proposed to make them compulsory. In the Central Provinces, literature is still unrefined and undeveloped. In Bengal it is refined and developed. Yet it has been proposed to practically abolish the study of vernacular literature in Bengal, while its study remains uninterfered with in the Central Provinces. But this is not all. The study of the undeveloped literature of the Central Provinces is said to bear good fruit, while the study of the developed literature of Bengal is said to be producing undesirable consequences—the literature of Bengal which, nurtured by Vidyasagar, developed by Akshay Kumar, and refined by modern Bengali writers, has now attained a state of superior refinement. The ways of a crooked policy are, indeed, inscrutable!

Manual training, again, is optional in the Central Provinces, but it is proposed to make it compulsory in Bengal. In Bengal, it is proposed to teach leaf-manipulation, *i.e.*, the making of baskets, &c., which is looked down upon as the business of *Doms* and *Vedias*. In the Central Provinces, leaf-manipulation is not taught. Modelling, paper-cutting, engraving, &c., are taught in its place. The proposed teaching of leaf-manipulation will prove offensive to the sense of dignity of the upper classes.

We have already shown that there is no resemblance between the Irish system of education and the system of education which is proposed to be introduced into Bengal. We have now shown that there is very little resemblance between this proposed system and the system in vogue in the Central Provinces. We say again and again that we have nothing to say against the teaching of science. We are indeed in favour of that system of education which

is likely to secure a complete and harmonious development of the whole of a child's faculties, and which heightens and satisfies the eager desire for learning which intelligent children exhibit. We are also in favour of object lessons. But we do not think it advisable to cut at the root of high education by practically abolishing the study of literature, geography, history, and mathematics. If the proposed scheme is adopted, the middle schools will be converted into English schools, and the study of Bengali language and literature will be put a stop to. The efforts of the Government to give the people a cheap education will be fruitless. Disturbance and discontent may also be created in the society; because education exercises great influence on its members. The proposed system will create disorder in the lower ranks of society and may lead to a social revolution.

There is, however, nothing so inconsistent in the existing system as to justify the proposed scheme. We do not say that the existing system is a perfect one. There are defects in it. But these defects cannot be removed without a large expenditure. The Committee's proposals will not reform the existing system, but revolutionise it. They will only turn everything topsy-turvy. Drawing and Kindergarten, however, may be introduced without revolutionising the existing system. But the introduction of even these subjects should be preceded by a careful training of teachers. Nothing should be done in a hurry.

12. In the opinion of the same paper the University examinations should be held in the winter season as before and not in the summer season. A proposal was made for holding these examinations in December, but the motion was not carried. The writer finds fault with the Fellows for this.

The time for holding University examinations.

HITAVADI, Aug. 25th, 1899.

13. A correspondent of the *Education Gazette* of the 25th August writes as follows:—

The new scheme of vernacular education.

EDUCATION GAZETTE, Aug 25th, 1899.

Great confusion will take place in the vernacular education of this province if the proposed scheme is put into operation. Boys who pass the middle scholarship examination are no longer allowed the privilege of entering the Survey or Medical schools or appearing at the Mukhtarship examination, and if the new scheme is introduced they will no longer be fit for entering even the English or Training schools.

As middle education is now carried on, the boys of the middle schools acquire a good knowledge of their mother-tongue; but under the new scheme they will miss all opportunity of acquiring a fair knowledge of Bengali. Nobody with any experience of the educational department need be told what will be the nature and quality of the knowledge of the Bengali language that will be imparted to the boys through the medium of a single text-book intended to teach literature, history and geography. We are at a loss to understand how such educated men as Rai Radhika Prasanna Mukharji Bahadur, Babu Barada Prasad Ghosh and Dr. J. C. Bose could acquiesce in such a scheme. We have no objection to a change in the mode of teaching, but we object to such a radical change of the subjects of study as has been proposed.

The following evils will result from the adoption of the proposed scheme:—

(1) The reading of only one text-book in which literature, history and geography will be put together will yield no knowledge of any of these three subjects.

(2) A blow will be dealt to the Bengali language, because no author will consider it worth his while to write good books in literature, history or geography.

(3) Boys who now pass the middle English examination can enter the fourth class of an English school and acquit themselves with credit in their class lessons, because they are already well up in the subjects which are taught in that class. But the introduction of the new scheme will deprive them of this advantage, and they will no longer be fit for the fourth class of an English school. Most people will therefore stop sending their boys to the vernacular schools, and vernacular education will stand at a discount among the people.

(4) No gentleman in this country will ever like his boy to be taught agriculture Besides, the mere reading of a text-book or two at school on the subject of agriculture will not make the boys of the lower classes good cultivators. When the students who have received a regular and full course of technical education in the Sibpur Engineering College or other technical school are never inspired by the desire to earn an independent livelihood by starting factories, &c., it is idle to hope that the reading of only one or two books on agriculture will make the people of Bengal more attentive to agricultural pursuits than they are now.

(5) Poor boys passing the middle vernacular examination have already been placed at a great disadvantage for want of an opening, as they are now allowed enly to enter a training school as a student. They will be much more inconvenienced under the new scheme.

(6) If the Kindergarten system is introduced and more attention is paid to the teaching of science than at present, money will be required for the purchase of suitable apparatus and appliances. But unless Government renders help in the matter, village schools will not get the money.

(7) If the proposed education is to be of any value, the salaries of the teachers in the vernacular schools should be increased. Without such increase teachers will not pay that attention to their duties which will be required of them.

The Committee is right in recommending the introduction of physical exercise and drawing as subjects to be taught in the vernacular schools.

The change proposed by the Committee should be confined only to the lower primary schools, and middle education should be left as it is. The only change in the curriculum of the middle schools which may be considered desirable is a slight curtailment of history, geography and science, and the introduction of physical exercise and drawing.

SAMAY, Aug. 25th, 1899.

The time for the University examinations.

14. The *Samay* of the 25th August says that some fifteen or sixteen years ago the examinations of the Calcutta University used to be held in winter, and the arrangement was convenient to both examiners and examinees. For some unknown reason, the learned *savants* of the University changed the practice in 1884, and have been ever since holding the examinations in the hottest part of the year. A proposal was made the other day at a meeting of the Senate to revert to the old practice; but, unfortunately, the wiseacres of the University in the plenitude of their wisdom rejected the proposal as unreasonable.

SARASWAT PATRA, Aug. 26th, 1899.

The new scheme of vernacular education.

15. The *Saraswat Patra* of the 26th August reverts to its criticism of the new scheme of vernacular education:—

It is very good to teach infants by means of object-lessons, which they will regard more as play than as a serious task, and not through the medium of books. We are strong advocates of this system, which was, as a matter of fact, the system which prevailed in this country in bygone times, when the learned *rishi* was the tutor, boys living a life of stern asceticism were the pupils, and the *tapovan* (hermitage) was the school. But it is certain that neither such teachers nor such pupils will be found in the Bengal *pathsalas* of to-day. And it is not in every teacher's power to teach boys orally according to the requirements and capacities of each. No teacher is competent to undertake such a task who is not possessed of a deep insight into human nature, large experience, patience, wisdom, and a pure character. It is asking too much of our poor and poorly-paid *pathsala gurus* and middle school pandits to require them to teach on this system. The Committee have come to the conclusion that the new scheme can be introduced without any additional expense, but we doubt if it can be thoroughly given effect to even with a large expenditure of money.

From the detailed syllabus of studies which has been published by the Committee, it is clear that no adequate provision has been made for teaching language and grammar, whilst the study of history and geography has been considerably curtailed. On the other hand, the syllabus directs the entire energy of the boys to object-lessons, arithmetic and drawing. The syllabus for the lowest class does not say that the boys of that class should be taught their alphabet. But they are to be taught lessons on form, colour, &c., the writing

of numerals and the drawing of figures, and, to crown all, they are to be given object-lessons on various things and to be taught verbally, if not from books, the necessity of being kind to all living beings.

It is in the next higher class that the boys will first learn their alphabet and how to write it. But in this class, too, the boys will read no book. They will have to pick up their knowledge of the alphabet, and the art of writing as best they can. It is not before the boys and girls come to the third year of their school career that a text-book will be put into their hands. And then the text-book will be a book of only 44 pages, containing lessons in botany, natural history, agriculture, physical science, chemistry, hygiene and domestic economy, and verses on moral subjects. This means that in a nut shell will be compressed the whole range of knowledge in the world. Surely it will be no easy matter to prepare such a book. The task will be as difficult as writing an encyclopædia on one side of a post-card, and will require a master hand to accomplish it. Nor will it be easy for the boys to obtain any knowledge from a book like this.

A similar encyclopædic text-book of 51 pages has been proposed for the next higher class. The boys will not read the lessons on domestic economy, and the girls those on hygiene. Why? Have boys nothing to do with domestic economy in after life, and the girls who must become mothers of families nothing to do with hygiene? It has been proposed that in this class the boys will be given oral object-lessons on the 'air.' The 'sky and the 'air' form two endless books of abstruse scientific truths. The 'sky,' for instance, contains the sun, moon, and myriads of stars. Letting alone the other heavenly bodies, suppose we consider the mcon alone. The 'moon' of the scientist is a quite different thing from the 'moon' of the poet. And may we ask, from whose stand-point—that of the scientist or the poet—is the teacher to give his lessons on 'the moon' to his class? If from the scientific stand-point, will it be in the power of an ordinary *pathsala guru* to make his scientific lessons on 'the moon' sufficiently interesting to the boys who from their early infancy have been taught to look upon her as an interesting personage in Hindu mythology? We cannot, for the reasons stated above, expect the scheme to succeed.

16. The *Medini Bandhav* of the 28th August says that recently two Commissioners of the Midnapore Municipality inspected the Midnapore College. Among other things they found the following irregularities in the management of the institution:— MEDINI BANDHAV, Aug. 28th, 1899.

The Midnapore College.

(1) The Principal could not explain how the permanent advance money had been spent.

(2) The prize for "Reading and Conversation," which Sir Ashley Eden founded with the object of encouraging native boys to learn to pronounce English words correctly, had not been awarded for the last two years.

(3 Though the Principal in his annual reports to the Municipality and the Director of Public Instruction had given tables showing the average daily attendance, &c., at the gymnastic class, no books could be produced at the time of the inspection to verify the statements made in the reports.

The editor has heard that for the last eight months drill had not been taught to the boys of this institution, but the practice was recommended only a few days before the inspection. As the Municipality pays separately for the teaching of drill, it ought to enquire if the pay of the drill teacher was regularly drawn during the months that drill was not taught. It is said that there is no separate drill teacher, the gymnastic master being made to serve as drill teacher.

17. The *Dacca Gazette* of the 28th August has the following:— DACCA GAZETTE, Aug. 28th, 1899.

The new scheme of vernacular education.

We have already said that in this country teachers qualified to teach according to the Kindergarten system will not be available. The existing machinery will not do, but they are not to blame for their inefficiency. When Government fixed the pay of a teacher who had passed the final examination of a Normal School at Rs. 15, one rupee could procure a maund and a-half of rice, a maund of *dal*, five *seers* of oil, 14 *seers* of molasses and 64 *seers* of milk. Prices have since risen fourfold, and the poor vernacular teacher, with his small pay, cannot make the two ends meet. Even

in the year of the last famine, the Government did not raise this pay by a single rupee. To tell the truth, a man belonging to the lower classes now-a-days earns more in pay and perquisites than a *pandit*. How can a *pandit* be expected to maintain a family and to meet the expenses of his children's education, the expenditure incurred in marrying his daughters, and doctor's fees with his small pay? It is a great credit to the *pandits* that in spite of their poor pay, they still stick to their present occupation, instead of seeking other employments. Can, then, the vernacular teachers, ground down by proverty as they are, be expected to master a new method or a new subject and teach their pupils on new and improved lines? It appears that for some reason or other the Committee have not brought these facts to the notice of the Government, but have tried to satisfy it by saying that the European method of education can be introduced into this country without incurring any additional expenditure. In England, the land of educated teachers and improved methods of education, education on the lines which have been proposed to be introduced into this country, is costing the Government no little expense. Is it not too much to expect that in this country the new method can be introduced without increasing the Government's educational expenditure?

The vernacular teachers not being able to make the two ends meet with their small pay, take to private tuition, homeopathic practice, and the sale of school books. They have no time to master a new method. They have never studied or practised drill, drawing, and manual training; will the mere reading of a manual enable them to teach these subjects to their pupils?

The poverty of the teachers, their consequent mental distraction, their want of zeal, their indifference, their many occupations besides their teaching work, the large number of boys they have sometimes to teach—for these and various other reasons, even the fixed text-books are not well taught, let alone the imparting of additional information not contained in the books. The teachers now-a-days only set lessons to the students; they never try to help them in preparing those lessons. The students have, therefore, to prepare their lessons with the help of keys and catechisms. This is the curse of imparting education through underpaid teachers. It often happens that even a good text-book will not be read in a school if its publication is not simultaneously followed by the publication of its "key." Original text-books have not infrequently been known to have been replaced by their "keys" and "catechisms." Education, it is clear, depends not so much upon its method, as upon the manner in which effect is given to that method. The method may be excellent, the text-books may be irreproachable, but if the teachers are not qualified and if they do not and cannot do justice to the method, all efforts to impart education on an improved line will be in vain. At present the students receive some knowledge, because there is a variety of text-books in their curriculum, and they are compelled to read these books. If the existing curriculum is changed, the boys will receive no education worth the name. It will not, therefore, be advisable to change the present system. The utmost that can be done is to modify a stiff subject or change a stiff text-book. It will also be advisable to procure the necessary furniture and apparatus and to make the examinations easy.

SAMIRAN, Aug. 30th, 1899.

The new system of vernacular education.

18. The *Samiran* of the 30th August has the following with reference to the new system of vernacular education:—

How can we say that the existing system of education prevents intellectual development, stifles genius, checks the growth of manhood, and stands in the way of moral culture, when we every day see before us examples of genius of a high order and scholars of superior culture among those taught on the existing method? Do not the seven eminent scholars occupying the highest position in the University as the sole arbiters of the destinies of the students speak eloquently for the efficiency of the existing system of education?

Some may ascribe the success of these eminent scholars not to the existing system of education, but to their innate intellectual excellence. The lotus, they will say, grows even in the muddy pond and adorns it. Nature will manifest itself everywhere. True, the lotus will grow where it grows, and the rose and jasmine and other sweet flowers will grow where they will. And on the same soil both good and bad flowers will blossom.

But man knows the art of cultivation, and by cultivation he can increase the excellence as well as the growth of flowers. But this art of cultivation does not consist simply in removing the thorny thistle and the prickly pear. But seeds must be sown and the soil must be watered and manured so that the seeds may germinate into plants and the plants may fructify. It will be the height of madness to remain satisfied with removing the thorns and expect good fruits without adopting the other necessary processes of cultivation.

The proposed reform of the existing system of vernacular education is very much like an attempt at cultivation simply by removing the thorny plants in the soil to be cultivated. The burden on the brain of young students will be lightened and their lessons will be made entertaining to them, but where is the attempt to guard against educational deterioration and degradation in other directions? In the vernacular schools nothing beyond the student's mother tongue is taught. They do not boast of giving the boys an English education or a teachnical training. A little of Bengali and arithmetic are all that the students have to learn in the primary classes, and they have to get by heart some stiff terms and stiff subjects in the higher vernacular classes. We do not say that much of the student's time and energy are not wasted under the existing system, but we say that these defects could be rectified more easily and without resorting to drastic measures.

But the authorities have ordained otherwise. They have proposed to combine amusement and instruction in order to allow the budding faculties of the young mind free play and the opportunity to develop themselves in the natural way. They have proposed to teach the boys drill in order to create in them the habits of attention and obedience. They have proposed to make them repeat a few moral verses in order to teach them morality. They have proposed to teach them a little bit of agriculture, geology, and object lessons on the sky. Will these increase or satisfy their inquisitiveness, or will these in any way stand them in good stead in future? We think not. Text-books giving a hodge-podge of many sciences are sure to be stiff and will not, therefore, be calculated either to increase or to satisfy inquisitiveness. They will not also do the students any good in future. It is impossible for one to form an idea of the immensity and solemnity of the ocean by seeing a drop of water contained in the small mother-of-pearl.

(*e*)—*Local Self-Government and Municipal Administration.*

19. The *Sanjivani* of the 24th August asks if it was etiquette on the part of the Government of Bengal to publish in the *Calcutta Gazette* that portion of the Government of India's letter on the Calcutta Municipal Bill which contained a slander against the Municipal Commissioners, when it was not prepared to give the Commissioners an opportunity of defending themselves? The commonest criminals are allowed to make a defence, but the respected Commissioners of the Calcutta Municipality have been condemned unheard.

SANJIVANI, Aug. 24th, 1899.

Government's etiquette in dealing with the Municipal Commissioners of Calcutta.

(*g*)—*Railways and communications, including canals and irrigation.*

20. The *Basirhat Surhid* of the 26th August complains that the bad condition of the *nayanjulis* by the side of the Taki road in the 24-Parganas district and the encroachments made upon them by the villagers have seriously interfered with the drainage of that road, caused depressions in it and rendered it impassable in many places. These *nayanjulis* should be restored to their original condition; coolies should be engaged to repair the road from time to time. The practice of steeping jute in the *nayanjulis* is very objectionable.

Attention should also be directed to the Dewlia-Harsa branch of this r oad which is in an extremely bad condition.

BASIRHAT SURHID, Aug. 26th, 1899.

Two roads in the 24-Parganas district.

(*h*)—*General.*

21. The *Murshidabad Hitaishi* of the 23rd August says that the head-quarters of the new Lalbagh subdivision of the Murshidabad district should be established either at Jiajanj, or at Baluchar. The town of Lalbagh does not occupy a central position in the subdivision, and

MURSHIDABAD HITAISHI, Aug. 23rd, 1899.

The head-quarters of the new Lalbagh subdivision of the Murshidabad district.

therefore causes much inconvenience to the public. Baluchar and Jiaganj are centrically situated.

HITAVADI, Aug. 25th, 1899.

22. The *Hitavadi* of the 25th August has the following with reference to Lord Landsdowne's speech in reply to Lord Stanley's interpellation regarding the murder of natives by European soldiers:—

Murder of natives by Europeans.

Lord Landsdowne may not, without sufficient proof, consider such complaints trustworthy; but how can he treat them as untrustworthy without making any enquiry into them? His Lordship wants to know many things before he is prepared to take such incidents for true. We praise this desire to be well informed, but it is a regret that an attempt is seldom made to fulfil this desire. The desire to consult the decisions of the law Courts does not satisfy us. If justice had been always and uniformly done in the trial of such cases, we would have had no occasion to make our voice heard even in England, we would not have so loudly agitated against these sad occurrences. Failure in identification, excuses, and objections—these and many other circumstances generally bring about a failure of justice, a muddle in the trial of such cases. This is why we complain. This is why we cry. It is also a regret that even if the accused in any such case is convicted, only a very slight punishment is inflicted on him.

Take a case entered in the list referred to by Lord Stanley in his speech. This is the case of Mr. Cumming, Manager of the Rungliting Tea Estate. Mr. Cumming whipped a cooly boy of 12 or 13 years so severely that he died. An eye-witness deposed before the Deputy Commissioner that he had seen a chaukidar and the doctor Babu holding the boys hands and the Manager whipping him. The boy's corpse was exhumed by the Deputy Commissioner's order, and a *post mortem* examination was held. The Civil Surgeon deposed that death was due to dysentery, and no connection between beating and death could be established. The Deputy Commissioner let off the accused with a fine of Rs. 5, and the District Judge upheld this sentence.

The Judge's decision did not satisfy the public. Compare his decision in this case with his decision in another case. Mahadev Singh beat a prostitute, because she had trespassed into his house. He was sentenced to 10 days' imprisonment and a fine of Rs. 10. On appeal, the District Judge remitted imprisonment for the remaining five days and enhanced the fine to two hundred rupees. In a murder case, the Civil Surgeon deposed that in his opinion the death of the deceased was due to natural causes. The Judge cross-examined the Civil Surgeon and made him say that the condition of the dead body would be the same if murder were skilfully committed. On the strength of this statement, the Judge sentenced the accused to transportation for life. In the Cumming case, however, the Judge did not take the trouble to ask the Civil Surgeon whether the dysentery which followed the beating only after two days could or could not be brought about by the beating. The doctor and the chaukidar who caught hold of the boy's hands when he was beaten escaped scot-free and the accused was let off with a fine of five rupees. Mahadev Singh, who was an illiterate man, had to pay a fine of two hundred rupees, but a civilised and educated man like Mr. Cumming was fined only five rupees, although his beating had caused the death of a boy. If this is not failure of justice, what is?

To tell the truth, bullets from the guns of European soldiers are frequently causing deaths of natives. We do not say that these deaths are always intentionally caused; but it is our firm conviction that in most cases they are due to the fault of the Europeans! There are Europeans who do not look upon us as men. In their eye, we are worse than beasts. They do not think us worthy of their consideration, and the course of justice does not always run smooth. This is why we frequently hear cases of murder of natives by European soldiers. It will be an immense gain to us if Lord Lansdowne and Lord Kimberley try to collect information about such cases and their trial. But we have no reason to hope that they will do so.

III.—LEGISLATIVE.

CHARU MIHIR, Aug. 22nd, 1899.

23. The *Charu Mihir* of the 22nd August writes as follows:—

The Calcutta Municipal Bill.

Neither Lord Curzon nor Sir John Woodburn are men lacking in courtesy. They have pleased

all by the sweet words which everybody expects from men in their position. But the bitter pill coated with sugared words which they have given to the residents of Calcutta has caused the latter sore disappointment. Local Self-Government in Calcutta will henceforward make room for local government under European control.

The Government is strong and the people are weak. We cannot believe that proper respect was shown for the independence of members in the Bengal Council. There was no necessity for holding a meeting of the Council, when it was settled that the mandate of the Government of India would be accepted in silence, and no discussion on the Bill would be allowed. We can very well imagine that the native members of the Council felt that day as if suffering from suffocation. What could they do when the Government did not allow them a free hand? There would have been no harm if the Lieutenant-Governor had granted more time for the consideration of the amended Bill by the public.

We fail to see the Government's motive in postponing the Dacca Division election. The authorities certainly did well in not divulging their motive. We thought that the election had been postponed in order to give Babus Surendranath and Narendra Nath opportunities of being re-elected. But Narendra Nath was not re-elected and Babu Surendranath, though re-elected, got no opportunity of speaking. We seem to be living in an age of riddles.

24. The *Hitavadi* of the 25th August writes as follows:— HITAVADI, Aug. 25th, 1899.

The interpellation regarding the Municipal Commissioners of Calcutta.

Official secrets are of various denominations. Here is an instance of a strange kind of official secret. The Bengal Government wrote a letter to the Government of India preferring certain charges against the Commissioners of the Calcutta Municipality. The Governor-General referred to this letter in his final decision of the Calcutta Municipal Bill question. Surendra Babu asked the Bengal Government in the Legislative Council to produce this letter, but he was told that the letter was a confidential document and could not be produced. Yet on the strength of this *secret* document the Commissioners were *publicly* accused! If a private person had acted in this way, his conduct would have been characterised as the height of cowardice. But we have not the power to say anything against this conduct of the authorities.

25. The same paper has the following with reference to the Hon'ble Babu Surendranath Banerjee's interpellation about the case of Babu Mukunda Sundar Sarkar of Murshidabad. HITAVADI.

The Government's reply to the interpellation about Mukunda Babu's case.

The Magistrate referred to in the interpellation is Mr. Egerton. It was during his time that Dr. Khudiran Ghosh was ill-treated, and a teacher of the Kandi school was unjustly dismissed. Mukunda Babu also was ill-treated during his time. Mr. Egerton went home on leave, and everybody expected that this time he would be transferred from Murshidabad. But the public have been disappointed. Mr. Egerton, the Government's favourite, has joined his post in Murshidabad. But let that be. The reply which the Government has given to Surendra Babu's interpellation is extremely ridiculous. The Government replied that Surendra Babu had referred to a case one year old. Surendra Babu, indeed, raised a very improper question. For has not the raising of such a question been barred by limitation according to one of the latest enactments of this Council of the gods? It was simply impertinent on Surendra Babu's part to have asked a question relating to an incident one year old. But suppose one asks a question in regard to a recent case. Can he not be answered that it is too premature to question the Government about so recent a case? The Government has a clever way of answering questions.

VI.—MISCELLANEOUS.

26. The *Basumati* of the 24th August writes as follows with reference to the Lieutenant-Governor's speech at the anniversary meeting of the Sobhabazar Benevolent Society:— BASUMATI, Aug. 24th, 1899.

The Lieutenant-Governor's advice to the Bengali middle classes.

That the Bengali middle classes are in a lamentably impoverished condition goes without saying, but no one has yet been able to suggest a feasible remedy

for their impoverishment. Brahmins and Kayasthas will not work as day-labourers. We cannot say what they will do as a last resource, but they are, unlike their castemen in the North-Western Provinces, still unwilling to stoop to that indignity. The Lieutenant-Governor advised the middle classes to take to technical pursuits in order to improve their condition. Technical education is the cry of the day, but this cry only excites our laughter. Articles of European manufacture have, so to say, overflooded our markets and killed indigenous manufactures. Who is to check this flow of foreign imports? Mills and factories have thrown millions out of employmemt. Even in England the middle and the landless classes are being gradually impoverished. The labour question is seriously agitating the mind of English statesmen. Our middle classes are on the same footing with the English landless classes. The remedy which will remove their poverty will also remove our poverty. Henry George, the American political economist, says that "technical education is not the panacea for all poverty." There is a great economical resemblance between America and India. India as well as America are growing countries. We grow raw materials, but we cannot keep them in the country. We part with our food; what are we to eat then? Does not the Lieutenant-Governor understand this? Certainly he does. Is not his advice then only another name for an attempt to lull us into a sleep of false satisfaction and thereby direct the prevailing discontent into a different channel? The charity of a few individuals, or even of a few societies will not remove our distress. Nothing but the kindness of the Government will avail anything.

SANJIVANI, Aug. 24th, 1899.

Sir John Woodburn on the condition of the middle and lower classes.

27. The *Sanjivani* of the 24th August says that at the last annual meeting of the Sobhabazar Benevolent Society, the Lieutenant-Governor admitted that Babu Pratap Chandra Majumdar's statement that the condition of the middle classes in this country was deteriorating was in a great measure correct. His Honour added that the lower classes were getting rich, because the fields for their labour were large; but the middle classes were becoming poorer, because they did not find fields for congenial labour suited to their rank in society; and that he was, therefore, doing his best to provide technical education for the latter.

The writer is grateful to Sir John Woodburn for this expression of sympathy with the middle classes. Those classes will, in fact, never be able to improve their condition if they cannot give up their idle habits and unnatural pride and betake themselves to agricultural and commercial pursuits.

His Honour, however, was not right in saying that the lower classes in this country were getting rich. How can the lower classes be said to have become rich in a country in which a single year's failure of crops makes the agricultural class die of starvation and in which the majority of cultivators are heavily involved in debt to the money-lender?

SAMAY, Aug. 25th, 1899.

Difficulties created in India by past generations of Englishmen.

28. The *Samay* of the 25th August has the following:—

A certain English writer says that it is only a century ago that the fathers and grandfathers of present Englishmen conquered the vast Indian Empire with the assistance of only a handful of soldiers. The native, says he, were not then disarmed and had not yet forgotten their love of liberty; still they not only feared and respected their conquerors but rendered them a most abject submission. How different now! The natives have all been disarmed; the rigours of both the executive and the judicial administration are so great that they do not leave the people free even to move about at their will. But with all this, it is found that most Englishmen have lost their peace of mind and smell sedition on every side. Where, then, is the credit of British rule?

The *Pioneer* lays the blame for this change, in some measure, at the door of the present rulers. Selfish Englishmen, whether they speak out their mind or not, are in the habit of thinking that the present race of Englishmen are being put to so much difficulty only because their forefathers, who conquered the country, did not rule it with wisdom.

Men in England had a notion that the natives of India were very like beasts. No difficulty would have arisen if that belief had been fostered. Natives of India never had any ambition; for generations they knew not what

liberty was; they were content with the bare necessaries of life. They, therefore, were not the cause of the evil. It was the old generations of Englishmen who did all the mischief. They said that the natives of India were not an uncivilised people, that they were docile enough to learn whatever they might be taught. Those Englishmen, accordingly, educated the natives and were transported with joy at the success of their labours. They began to love the natives with the love of teachers and parents. What wonder the natives reciprocated the feeling? The large promises made to the natives by those generous Englishmen have become a thorn in the side of the present Englishmen. But why speak of the promises of those Englishmen? Did not Her Majesty Queen Victoria herself repeat those promises to her Indian subjects when she took the reins of the Indian administration into her own hands?

Selfish Englishmen think that it was wrong on the part of their countrymen to grant the natives privileges which the latter never even dreamt of; that they themselves made a mistake in not opposing their generous-minded countrymen at the time. They also think that they made that mistake in consequence of their taking the natives to be dark, ugly-looking cowards, who would never be able to equal Englishmen, and who would, at best, make only clever clerks. It was past belief, think these Englishmen, that natives would ever make good Judges, Magistrates, Collectors and Doctors of Medicine, do the most difficult works or fascinate even English audiences by their eloquence. These natives learn whatever they see. They can make as clever balloonists and circus performers as any Englishman. It is true they have not yet given any proof of what they can achieve on the battle-field. But that is not their fault. They have never been trained to the act of warfare. If they had been admitted to the army, they might have surpassed many Englishmen in fighting too.

"Our forefathers," go on these Englishmen, "earned the respect and gratitude of the natives by lavishing promises upon them. Nor did they keep most of those promises unfulfilled, for, if they had kept their promises unfulfilled, we would not have seen to-day native Magistrates, Doctors and Barristers. But the time for fulfilling their promises completely has now arrived. Our forefathers left us a legacy of debts which we must pay off. It is doubtful if they would have acted in the manner they did, if they had thought for a moment, how they would embarrass us by their action. The Judgeships and Magistrateships which have been given to natives through the door of competition or by favour have been a loss to us. Those posts are the due of our own kith and kin. Natives, who were content with clerkships on twenty-five rupees a month, are now taking the morsel out of our own mouths. But that is no fault of theirs. They never claimed posts which they knew to be too high for them. It was the old generations of Englishmen who taught them to press their claims.

"The beast which Robinson Crusoe saved and named 'Friday' never knew the taste of salt. Robinson Crusoe trained up Friday and shared his meals with it. At last, when he came to England with the beast, it refused to eat food unseasoned with salt. Such is the effect of training, and the natives of India cannot be blamed for what they now demand as their due."

In a word, selfish Englishmen think that they would have been placed in no difficulty and would have enjoyed a monopoly of their old privileges, if their forefathers had made no provision for the education of the natives.

29. The *Bangavasi* of the 26th August writes as follows:—

BANGAVASI, Aug. 26th, 1899.

The Lieutenant-Governor's advice to the middle classes.

In his speech at the anniversary meeting of the Benevolent Society, the Lieutenant-Governor advised the middle classes to send their children to the technical schools which are being opened all over the country, so that they may learn some money-making art or industry. This is no doubt good advice. But has the Lieutenant-Governor considered how far his advice is likely to bear fruit, even if acted up to? Foreign manufacture has dealt a death-blow to indigenous manufacture, and native manufacturers have been thrown out of employment. How are these men to be provided for? Let them read in the technical schools and learn some mechanical art or industry. But where is the market for the goods which they will manufacture? Will they be able to hold their own against the foreign competition which has driven indigenous manufacture out of the Indian market? There is

another point to be taken into consideration. When the manufacturing and artisan classes of the country have been rendered helpless, can it be expected that the middle classes will fare better simply by learning an art or industry? Will the new sphere of life suit them? Will they be able to stand against the all-powerful foreign competition?

URIYA PAPERS.

UTKALDIPIKA, June 24th, 1899.

Increase of the salaries of the High Court Judges.

30. The *Utkal Dipika* of the 24th June approves of the despatch of the Secretary of State for India, increasing the salaries of the Puisne Judges of the High Courts of India, and observes that as the Judges of those Courts maintain the prestige of the British rule in the eyes of natives of India, their salaries ought to be decent enough to attract the services of good and competent men.

UTKALDIPIKA.

The Sugar Duty Act.

31. The same paper is of opinion that the attempt on the part of certain members of the British Parliament to veto the Indian Tariff Amendment Act, 1899, generally known as the Bounty-fed Sugar Act, has justly failed and an Indian industry fortunately saved from ruin by Lord Curzon's brilliant statesmanship.

UTKALDIPIKA.

Pilgrims in Jajpur town.

32. The same paper has come to know that a large number of pilgrims visited the Jajpur town in the Cuttack district and made great sacrifices, as they had to pass their days and nights on open grounds, as no houses were available for their accommodation. Much of their distress was, however, relieved by the benevolent exertions of the Subdivisional Officer and the Health Officer of that town. The writer observes that steps should be taken to avoid the recurrence of the evil in future.

URIYA AND NAVASAMVAD, June 28th, 1899.

The new Mukhtarship Examination rules.

33. The *Uriya and Navasamvad* of the 28th June is of opinion that the tendency of the new rules under which the Mukhtarship Examination will henceforward be conducted is to discourage vernacular education, which is not at all desirable.

URIYA AND NAVASAMVAD.

The Viceroy in the Rangoon outrage case.

34. The same paper thanks His Excellency the Viceroy for the interest that His Excellency has taken in the Rangoon outrage case and in bringing the perpetrators of the outrage to justice.

URIYA AND NAVASAMVAD.

A school for teaching religion and morality at Delhi.

35. The same paper is of opinion that religion and morality should form subjects of study in schools and colleges conducted by Hindus and is, therefore, glad to learn that such an institution has been started at Delhi where particular attention is paid to those subjects of study.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 2nd September, 1899.

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